Education as sustainable development
Transformative education on Mangaia

Kia ora - Kia Orana - Tangi ke Tangi ke

Paul Beuemelburg
PhD student Massey University
New Zealand
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Education for Sustainable Development (ESD)

- Evolved out of Agenda 21 (Rio Summit 1992)
- Decade of Education for Sustainable Development (2005-2014)
- **Descriptive** not prescriptive

Currently in the Cook Islands

- Focus on environmental education
- Little integration into the curriculum
- Programmes usually connected to UNESCO funding

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**Weeks**

*National Environment Week*

**Years**

*International Year of Forests - 2011*

**Projects e.g.**

*sandwatch*
Key questions:

- How do Mangaians conceptualise sustainable development?

- What skills and knowledge do Mangaians consider are important for endogenous sustainable development?

- How does schooling support or not support this vision?

- How might the community in conjunction with Ministry of Education and aid agencies best support any curriculum changes required?

- How might this link to academic success?
• Six puna headed by pava and ui rangitira
• No land court
Sustainable development on Mangaia

Aroaro’a / aroa taeake

Te ipukarea ia rangarangatanga (rangatira)

Kimi i te oraanga meitaki / matutu / rangarangatanga no te Mangaia

Whilst

akono akaperepere ma te taporoporo i te ipukarea

Economic
- Agriculture
- Tourism
- Small business
- MIRAB

Social
- Government
- Island council
- Social welfare
- Hyperreality

Environment
- Climate change
- Loss of Habitat
- Herbicides
- Conservation
- Sustainable energy
SD “Mangaian style” illustrates the importance of:

- **Indigenous epistemology**
  
  “cultural group's ways of thinking and of creating, reformulating, and theorizing about knowledge via traditional discourses”

  *Based on different values = different conclusions*

- **Indigenous critical praxis**
  
  “refers to people's own critical reflection ... and then their taking the next step to act on these critical reflections”  
  (Gegeo & Watson-Gegeo, 2001)

- **Western knowledge, critical thinking and technologies**

- **People not adopting one knowledge over another simply because of its origin.**

  “farmers see development as progress not only in the adoption of Western farming techniques but also in their utilisation of indigenous knowledge”  
  (Moyo 2009)

- **The right to know**  
  (Willinsky 1998)
Thinking as part of Education as Sustainable Development (Akatamanako)

Kimi ravenga e te titau na roto i te kite karape
o to tatou ai tupuna e kia tau no te oraanga

Critical thinking

Kimi ravenga e te titau i te kite peu karape

Western ideas innovation and technology
- Development thinking and practice.
- (The economic, social and environmental)
- The development project

Kimi i te oraanga meitaki / matutu /
rangarangatu no te Mangaia

Whilst
akono akaperepere ma te taporoporo
i te ipukarea

- aro mā / aro taeake
- oraanga/akongaanga emua
- te ipukarea ia rangarangatu (rangatira)

Kite peu karape

Western knowledge

ecosystem

biosphere
A transformative model of thinking as part of education as sustainable development:

- **Uses Mangaian values to politicize the curriculum** (Hodson, 2003)

- **Debates contesting positions along the SD continuum** (Hopwood, et al., 2005)

- **Is inclusive of ecosystem and biosphere worldviews** (Dasmann, 1998)

- **Views western science as a product of its time** (Semali & Kincheloe, 1999)

- **Is ecozoic** (O'Sullivan, 1999)

- **Advocates a plurality of knowledge in the process celebrating the messiness of our knowledge** (Turnbull, 2000)

- **Encourages the use of a third knowledge space to formulate solutions to sustainability.** (Turnbull, 2000)
Education about (for) sustainable development

Education as sustainable development
Mangaian knowledge and epistemology and relevant western knowledge used to develop real solutions to SD in a local context.

Multiple livelihoods

Resilience
Contest positions on SD continuum

reject “technological determinism”
(Hodson 2003)

and the “myths of modernity”
(Bowers 2008)

go beyond “romanticizing culture”
(Sveiby 2009)

Place based education
What might transformative education on Mangaia look like?

Currently developing critical pedagogical learning frameworks in partnership with teachers

*Kimi ravenga i te titau
akatamanako* and critical thinking

NZQA standards can be tailored:
- Education for sustainability (EfS)
- Pacific indigenous knowledge

New standards
“people cannot be developed, they can only develop themselves”

(Julius Nyerere, former first President of Tanzania)

"if the people are the principal actors, the relevant reality must be people’s own, constructed by them only”

(Rahman, 1993)

We envisage that by 2020, the development of the Cook Islands will be led by Cook Islanders. NSDP